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THE

CERTAINTY

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PROTESTANTS

A

SAFER FOUNDATION

Than the Pretended

INFALLIBILITY

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P A P I S T S.

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# HISTORY

OF BOTH

Old TESTAMENT and New,  
Proved to be Certainties.

AS the Word Certainty expresses a State of Mind that cannot easily be put into a strict Definition, because several Sorts of Truth are seen in different Lights with some Difference in the Degrees of Probation, that I may give as clear a Notion as I can of what I mean, I will begin this short Essay with naming several Sorts of such Certainties as I intend.

**1<sup>st</sup>.** We have Geometrical Certainty of the Doctrines of Triangles, and Squares, and Circles, and most Mechanical Powers.

**2<sup>dly</sup>.** We have Arithmetical Certainty of Numbers, and can count, and add, and divide, and multiply, and subtract Millions of Millions without missing one.

**3<sup>dly</sup>.** We have Astronomical Certainty whereby we measure the Motions of the Sun and Moon and Stars, and calculate their Motions, Oppositions, Conjunctions, and Eclipses to a Minute of Time, and a Yard of Space.

**4<sup>thly</sup>.** We have Grammatical Certainty of the rational Laws of all Languages, and their Genders, Concords, and Governments.

**5<sup>thly</sup>.** With the Help of Maps of our own making, we have Geographical Certainty, as near as needs to be, of the Situations and Bearings of all the four quarterly Parts of both

Sea and Land, even to the farthest Islands.

This being the Place which God hath given us for our Dwelling, is no trifling Matter, if we consider it well, but a Subject of great Difficulty, and yet great Profit and Pleasure.

For, besides the large Parts, that for ought we know, may possibly still be added to the Habitations of some or other of our Race, the migrating Birds that go and come at their Seasons, and lay their Eggs, and hatch their Broods not far from the Polar Circles, do it to cover out Tables with Dainties.

6thly. The Majesty of Nature, the Distance and Number of the larger Stars are known as near as needs to be for the Use of Man: And so is the prodigious Greatness of the Body of the Sun; for, a Reservoir of but a few Yards over, wou'd not be able to contain, and actuate,

actuate, and send out Light and Heat and real Fire enough for the Use of so large an Orbit.

Every one of these several Certainties, are seen and judged of by different Kinds of Light, and yet the Judgments of all are true, and as certain as needs to be.

But to descend from general Rules of Reason to Facts of mortal Men.

*7thly.* Common Registers kept by sworn and indifferent Persons, are so far Certainties, that Life and Death, and all Men's Properties and Places are determined by them, and they are written, that they that come after, might know who and what there had been before them.

But to go on to that Point which I chiefly aim at.

*8thly.* Modern History is a Certainty, as sure and certain as any of them.

In historical Cases where both good and bad, Friends and Enemies,

mies, and not only great Numbers, but all that are known, affirm, and none are known to deny, and many of them were Eye-Witnesses; such Testimony, altho' only Hear-say to those that had not seen the Things themselves, is Certainty, self-evident, and was never yet found wrong.

Those who are now alive amongst us, but never saw King *George* or any King whatever, are notwithstanding sure, that King *George* the second is now King of *England*, if he is alive; and that his Father King *George* the first was King before him; and that Queen *Ann* governed the Nation with great Goodness before him. And that King *William* of glorious Memory, conquered King *James* at the *Boyn* here in *Ireland*, and ruled the Nation till his Death: And that before him King *James* the second, a Papist, had ruled till he abdicated the Government, and died.

died in *France*: And before him King *Charles* the second, a Protestant and well beloved Prince had reigned King eight and twenty Years: And that before him *Oliver Cromwell* had caused the Head of King *Charles* the first to be cut off upon a Scaffold for Pretences of ill Government; and it is certain that he, *Oliver*, had governed in his Way, by Rumps of Parliaments, his own Will, and Army, from the 30th of *January* 1648, till the 29th of *May* 1660 following, when *Oliver* was taken out of his Grave and hanged, and that then King *Charles* the second was set upon his Father's Throne: And before them King *James* the first came out of *Scotland*, and reigned pretty well and peaceably: And before him was the good Queen *Elizabeth*, the beloved Protestant: And before her, Queen *Mary* the Papist, whose Name will never be forgotten, but always be  
kept

kept in a mournful Remembrance, by the sad Number of pious Martyrs that she burnt in *Smithfield*.

Before the cruel Queen *Mary*, was the pious King *Edward* the sixth, who died before he was fifteen Years old: And before him was his Father *Henry* the eighth, who broke off what our Nation had long found to have been a heavy Yoke under the Pope's Government, with our very Prayers and Bible in a strange Language.

Before him we may go backward through the Reigns of five *Edwards*, the third of which in the Field of *Gressy* in *France*, got a memorable Victory, and took many Towns.

And besides them, we had one King *John*, and three *Richards*, and seven *Henries*, and two *Williams*, the first of which was *William the Norman*, who came hither, and conquered and killed *Harold* our last *Saxon* King in the Field of *Hastings*.

upon *Saturday* the 14th of *October* 1066. And altho' it would be hard to gather the scattered Pieces of their Bodies from the several Places where they have been buried, some in *Germany*, and some in *Normandy*, and some in *England*; yet as the Chronologers Work is only to count up these Kings, as they followed one another in order, from *William the Conqueror* till they reach to our ever honoured King *George* the second, now reigning, and then put the several Sums as they stand allowed in their several Histories into one Sum total of Years, which I find to be 737, ending the 14th of *October* last: I ask, whether we are sure that that may be allowed as a true Account of the Number of the Kings in that Time.

The Number of them if we count them is thirty three, do not both Protestant and Papist agree in that, as the true Number?

And

And when you shall have allowed of this as a Certainty, I will ask you next, whether this be any particular Piece of Skill that we here in *England*, have above other Nations round about us, or whether both in *France*, *Spain*, and *Germany*, and all other Places, they have not the same Certainty of their past Times and Kings and other past Things that we have. And when both theirs and ours shall be once written, while they were fresh in Memory, and shall be preserved with Care, I ask, whether they will not continue true for ever.

And I ask whether the hundredth Edition of any Book, if truly printed, is not as true as the first?

And as I think it must be allowed to be so, and as I hope it must also be granted to be a Performance of my first Part, which was to shew the Certainty of the modern History of our own Nation from this present

eleventh Year of the Reign of our ever honoured King *George* the second, and rising upward to the Victory that *William* the Conqueror from *Normandy*, got over our last *Saxon* King *Harold* in the Field of *Hastings*; I must leave off here for the present, and go to the uppermost Year of the Creation of the World, as it begins in *Genesis* with the Creation of *Adam* and *Eve*, and descends to the Birth of our Saviour.

And before I begin with that, in way of Preface to it, I ask, whether this Rule of Certainty will hold as strong there, and whether it will hold in Times to come hereafter.

And I doubt not but it will hold in both.

1<sup>st</sup>. It will hold in the Line upward, because in the first Ages their Lives were certainly much longer, and without History, their own Sight and Knowledge taught them; and it will hold in the Times to come, because

because the Ground and Reason upon which it stands, will be equally strong and clear in their Times as in all others.

For the Reason of it, if I judge right, is nothing but this, that all People, in all Times and Places, are conscious and very sure of their own Existence, and see one another, and feel that both the good and evil Things that they receive from one another are Realities ; and that their Kings that govern them, and defend and preserve their Rights, are the Breath of their Nostrils, and are known to all, and that they would not bear that their Historians should willingly deliver down false Names, when they had the true ones before them in their Minds, and that when they were once written, they would be as certain as if they had been written a thousand Years sooner.

All this is plain, and strong, and will

will cast its Light downward as well as it hath upwards.

But as the first after the Creation is of most Importance to us, and yet is hardest to be known, because *Adam* himself could not teach his Children who made him, I will now put that first Time under consideration. And as *Moses* is the eldest Historian that we have, and both Protestants and Papists allow of him, and the People of that Time would have as much Reason to have believed him as any Man that ever wrote; for he had learnt the Traditions of both *Abraham*, and *Isaac*, and *Jacob*, and even *Noah*, and he had been brought up in *Egypt* with all the Helps that even *Pharaoh*'s Daughter could give him, and if the *Egyptians* had any such antient History as our Free-thinkers boast of, he could not but have known it: And yet when God sent him to preach and teach both *Israelites* and

*Egyptians*

*Egyptians* what he had to tell them, he expostulated with him in the 4th Chapter of *Exodus*, 1st and following Verses. *And Moses answered and said, but behold they will not believe me, nor hearken to my Voice, for they will say, the Lord hath not appeared to thee.*

*And the Lord said unto him, what is that in thy Hand, and he said, a Rod.*

*And God said, cast it on the Ground, and Moses cast it on the Ground, and it became a Serpent, and Moses fled from before it.*

*And the Lord said unto Moses, put forth thy Hand and take it by the Tail, and he put forth his Hand and caught it, and it became a Rod in his Hand.*

*And the Lord said furthermore unto him, put now thine Hand into thy Bosom; and he put his Hand into his Bosom, and when he took it out, behold his Hand was leprous as Snow:*

*And*

*And he said, put now thine Hand into thy Bosom again, and he pluck-ed it out again out of his Bosom, and behold it was turned again as his other Flesh.*

*And it shall come to pass if they will not hear the Vow of these two Signs, neither hearken to thy Voice, thou shalt take of the Water of the River, and pour it upon the dry Land, and the Water which thou takest out of the River shall become Blood upon the dry Land.*

It is in the Strength of this Testimony, that I quote *Moses* for the Author of the first Chapter of *Ge-nesis*; and the Reason why I do that, and premise this Testimony, is because the Testimony is of that which *Adam* himself could not have told, and none but God could know.

And as in this God himself taught us to count true Miracles to be Cer-tainties, I lay them down as certain and sufficient Proofs of Truth, and add

add them to the other eight Certainties that I named before, and as Papists, as well as Protestants, and all Religions in the World must allow the same, before I proceed farther, I will interpose three short Essays concerning the Trinity, the Incarnation, and the real Nativity of his Birth of the Virgin *Mary* in the Reign of *Augustus Cæsar*.

### *First. Of the TRINITY.*

WITH respect to the Objections against the Doctrine of the holy Trinity, I would ask an Objector, whether the calm and serene Pleasure of *Society*, be not the highest and noblest Pleasure, that we know of in rational Beings? And I would ask, whether even the divine Nature of the Almighty, from the Fulness and Perfection of his own Nature, hath not something equivalent and even superior to the

highest of that Kind in ourselves: And since *Moses* the eldest and noblest and inspired Historian of the Creation represents the Creator speaking to himself in the plural Number, as if to some others within him, if without pretending to comprehend or pry nicely into the strict Reason of that Phrase, we adore the Fulness and Perfection of the divine Nature, that makes him as happy as if he had created ten thousand Gods to keep him Company, is there any Thing absurd, or even strange in it?

If *Understanding*, *Will*, and *Power of moving*, the Animal Spirits in ourselves, have some Kind of Difference from one another, and yet do not hinder every Soul from being a *Monad*, or three in one, may we not give Praise and Worship to God under the same Notion, without coming under the Reproof of any one?

I will

I will venture no farther into a Depth, of which I am sure the short Plummit of my Reason is not able to reach the Bottom; but I can be contented to adore what I cannot comprehend, or rather do comprehend sufficiently; for if under this easy Notion, I worship him who made the World, and now governs it, and will judge it, I worship the true God, with a much nobler Idea of him, than I could otherwife form of him: I acknowledge both his Wisdom, Power and Goodness, and yet keep but one God, as we ourselves have but one Soul within us.

Calling them Persons in the divine Nature, rather than Qualities or Powers, carries a Majesty, more suitable to the exalted Station of his divine Nature. And this I think sufficient upon that Point.

*Second. Of the INCARNATION  
of JESUS CHRIST,  
the Son of GOD.*

THAT is the great stumbling Block to those that set up for a rational Religion, in Opposition to Christianity ; but I would ask those that think hardly of that, what other Way more easy and rational, it was possible for God to have made use of for their Government and Instruction.

As by his divine Prescience he had millions of millions of Men, and a long Scene of Time through Eternity, in which he was to teach and guide them ; suppose he had permitted you yourself to have been his Counsellor, would you have advised him, without any Messenger or Mediator, or any Instrument at all, to be his own Preacher to every Man, and to have repeated every Doctrine

Doctrine every time that any careless  
Man had forgot it.

As Man is a Creature that hath  
an Ear to hear with, the natural  
and plain, and almost the only Way  
of instructing him, is by one that  
hath a Tongue to speak with, and  
that by his Actions can show an Ex-  
ample of all that he taught: And  
if his Counsellor should advise that  
as best, as it is impossible but he  
must, if he would advise the right,  
God Almighty if he pleased, might  
soon answere him, that that was the  
very Way he had taken, and had  
therefore created a divine Man  
on purpose, and assumed him  
as his Instrument, and as he  
doth all Things by Means, had  
cloathed him with his Power  
and Wisdom, and given him a  
true Body, and had suffered him  
to be born of a pure Virgin, and  
therefore in one of his first Ap-  
paritions

partitions to Men, that to holy *Job*, the thirty third Chapter and the seventh Verse, he said to him, *Behold, I am according to thy Wish in God's stead, I also am formed out of the Clay; my Terror shall not make thee afraid, neither shall my Hand be heavy upon thee.*

When he spake to *Adam* in the cool of the Evening, he was the same that had made and put him into Paradise, and prohibited the forbidden Fruit in the Morning.

And when he led the *Israelites* through the red Sea, and gave the Law from Mount *Sinai*, and sent his Apostles and Ministers to preach his Gospel, he was the same Person acting in different Ways.

In the first Chapter of St. *John's* Gospel, *In the Beginning was the Word, and the Word was with God, and the Word was God.*

*All Things were made by him,  
and without him was not any Thing  
made that was made.*

*In him was Life, and the Life  
was the Light of Men.*

*All Things were made by him,  
and without him was not any made  
that was made, And Moses teaches  
us, how God put both him and his  
Wife into Paradise, with not only  
Akorns for his Meat, but a Profu-  
sion of Blessings of numerous Kinds,  
both for Mind and Body. And if  
I let this suffice for the Incarnation,  
I will add a Chapter by it self con-  
cerning his Life, and the Proofs of  
his Religion.*

*The History of the Life of  
CHRIST, from the Time  
of his Conception, till his  
Ascension into Heaven.*

**G**ospel of St. *Matthew*, 1<sup>st</sup>, 2<sup>d</sup>, and 3<sup>d</sup> Verses. The Book of the Generation of *Jesus Christ*, the Son of *David*, the Son of *Abraham*, *Abraham* begat *Isaac*, *Isaac* begat *Jacob*, and *Jacob* begat him, whose Son begat him, who did beget *Joseph* the Husband of *Mary*, of whom was born *Jesus*, who is *Christ*.

Now the Birth of *Jesus Christ* was on this wife, when as his Mother was espoused to *Joseph*, before they came together, she was found with Child of the Holy Ghost; and *Joseph* her Husband being a just Man, and not willing to make her a publick Shame, was minded to put her away privily; but while he thought

on

on thesee Things, behold the Angel of the Lord appeared unto him in a Dream, saying, *Joseph* thou Son of *David*, fear not to take unto thee *Mary* thy Wife, for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son and thou shalt call his Name *Jesus*, for he shall save his People from their Sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin, an unmarried Woman without a Husband, shall conceive and bear a Son, and they shall call his Name *Immanuel*, God with us. And *Joseph* being raised from Sleep did as the Angel of the Lord had bidden him.

Now as our Saviour's Life was not only honoured with a single Miracle, or a few, but was almost one continued Miracle from one End to the other, even from his Birth till

his Ascension into Heaven and after it, from the right Hand of God. The next Miracle that I will name shall be one full of Glory and holy Wonder, and wrought while he was in his Mother's Womb, before he could contrive any Part of it, or know that it would be of any Use to him. See the 5th Verse of the 1st Chapter of St. *Luke's* Gospel; There was in the Days of *Herod* the King of *Judea*, a certain Priest of the Course of *Abia*, and his Wife was of the Daughters of *Aaron*, and her Name was *Elizabeth*: And they had no Child, because that *Elizabeth* was barren; and they were both well striken in Years. And it came to pass while he executed the Priest's Office before God in the Order of his Course, his Lot was to burn Incense when he went into the Temple of the Lord; and there appeared unto him an Angel of the Lord standing on the right side of the Altar of Incense;

cense ; and when *Zacharias* saw him he was troubled, and Fear fell upon him : But the Angel said unto him, fear not *Zacharias*, for thy Prayer is heard, and thy Wife *Elizabeth* shall bear thee a Son, and thou shalt call his Name *John*.

And in the sixth Month the same Angel went to *Nazareth* in *Galilee*, to the Virgin *Mary*, and when she saw him, she was troubled at his Presence, and the Angel said unto her, fear not *Mary*, for thou hast found Favour with God, and behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*: And behold thy Cousin *Elizabeth* hath also conceived, and this is the sixth Month with her that was called barren.

And *Mary* arose in those Days, and went into the Hill Country in haste, and entered into the House of *Zacharias*, and saluted *Elizabeth*. And it came to pass, that when

*Elizabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb, and *Elizabeth* was filled with the Holy Ghost, and she spake out with a loud Voice, and said, blessed art thou amongst Women, and blessed is the Fruit of thy Womb; and whence is this to me, that the Mother of my Lord should come to me; for lo, as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for Joy. And blessed is she that believed; for there shall be a Performance of those Things that were told her of the Lord.

And *Mary* said, my Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour: For he hath regarded the low Estate of his Hand-maiden: For, behold from henceforth all Generations shall call me blessed.

For he that is Mighty hath done to me great Things, and holy is his Name.

And his Mercy is on them that fear him from Generation to Generation.

He hath holpen his Servant *Israel* in remembrance of his Mercy, as he spake to our Fathers, *Abraham* and his Seed for ever.

And *Mary* abode with her about three Months, and returned to her own House in *Galilee*.

Now *Elizabeth*'s full Time was come, that she should be delivered, and she brought forth a Son.

And her Neighbours and her Cousins heard how the Lord had shewed great Mercy upon her, and they rejoiced with her, and it came to pass on the eighth Day they came to circumcise the Child, and they called his Name *Zacharias* after the Name of his Father: And his Mother answered and said; not so, but he shall

shall be called *John*. And they said to her, there are none of thy Kindred that is called by that Name. And they made Signs to his Father to know how he would have him called. And he asked for a writing Table, and wrote, saying, his Name is *John*. And they marvelled all. And his Mouth was opened immediately, and his Tongue was loosed, and he spake and praised God saying, Blessed be the Lord God of *Israel*, for he hath visited and redeemed his People; and hath raised up a Horn of Salvation for us in the House of his Servant *David*.

And it came to pass in those Days, that there went out a Decree from *Cæsar Augustus* that all the World should be taxed; and all went every one into his own City, and *Joseph* went from *Galilee* out of the City of *Nazareth* into *Judea*, unto the City of *David* which is called *Bethlehem* to be taxed, with *Mary* his espoused

espoused Wife being great with Child. And so it was that while they were there, the Days were accomplished that she should be delivered, and she brought forth her first-born Son, and wrapped him in swaddling Cloathes and laid him in a Manger, because there was no Room for them in the Inn. And there were in the same Country Shepherds abiding in the Field, keeping watch over their Flock by Night; and lo the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, and they were sore afraid: And the Angel said unto them, fear not, for behold I bring you good Tidings of great Joy which shall be to all People! For unto you is born this Day in the City of *David*, a Saviour, which is *Christ* the Lord: And this shall be a Sign, ye shall find the Babe wrapped in swaddling Cloathes and lying in a Manger. And they  
came

came with Haste, and found *Mary* and *Joseph* and the Babe lying in a Manger ; and when they had seen it they made known abroad the Saying that was told them concerning this Child.

St. *Mattbew* in his 2d Chapter gives us Account of a second Visit, that our Saviour had in this same Place from the wise Men, who were led out of the East to *Jerusalem* by a Star or a bright shining, and inquired where he that was then born King of the Jews was to be born, and when *Herod* had called the Chief Priests and Elders together, and was told in *Bethlehem* of *Judea*, they departed, and lo the Star went before them, till it came and stood over where the young Child was. And when they were come into the House, they saw the young Child with *Mary* his Mother, and fell down, and when they had opened their Treasures, they presented unto him

him Gifts; Gold, Frankincense, and Myrrh: And being warned by God in a Dream, that they should not return to *Herod* by *Jerusalem*, and *Joseph* being called by God in a Dream to fly into *Egypt*; *Herod* two Years after flew all the male Children under two Years old in *Bethlehem*, in hopes he should have taken away the Life of our Saviour amongst them.

I have been so particular upon these Parts that concern his Birth and Conception and Infancy, because they are things that could not be counterfeited, nor the sacred spirit that they spoke with be dissembled; nor could it be known whether St. *John* Baptist and he would prove Sons or Daughters while they were in their Mother's wombs; nor could that spirit of Piety that those devout People spake with be counterfeited by any bad Men or Women.

And therefore I will add two more Instances of that Prophetic Spirit giving witness to our Saviour, when his Virgin Mother presented him in the Temple.

2d of St. Luke, 25th Verfe. And behold there was a Man in *Jerusalem*, and the same Man was just and devout, waiting for the Consolation of *Israel*: and the Holy Ghost was upon him, and it was revealed to him, that he should not see Death before he had seen the Lord's *Christ*; And he came by the Spirit into the Temple, and when his Parents brought in the Child *Jefus*, to do to him after the custom of the Law, then took he him up into his arms, and blessed God, and said: Lord now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation, which thou haft prepared before all People; a Light to lighten the Gentiles and the Glory of thy People *Israel*.

And

And *Simeon* blessed them, and said unto *Mary* his Mother, Behold this Child is set for the fall and rising again of many in *Israel*, and for a Sign that shall be spoken against; yea a Sword shall pass through thine own Soul, that the Thoughts of many Hearts may be revealed.

36th Verse. And there was one *Anna* a Prophetess, the Daughter of *Phanuel*, of the Tribe of *Aser*; she was of a great Age and was a Widow of about fourscore and four Years, and departed not from the Temple, but served God with Fasting and Prayers Night and Day: And she coming at that Instant gave Thanks likewise to the Lord, and spake of him to all them that look'd for Redemption in *Jerusalem*.

After this we have but one Fact mentioned in his Youth; and that was, his sitting among the Doctors at *Jerusalem* when he was but twelve

Years old ; and that does not prove any Thing, but only shews, that God Almighty, who does all Things wisely and by proper Means, made a regular Preparation for the Work he had for him to do.

But the Preaching of *John* Baptist, which was when they were about thirty Year old, is the next Thing that I shall mention ; and that St. *John* the Evangelist delivers to us in the 15th Verse of the 1<sup>st</sup> Chapter of his Gospel and saith, *John* bare witness of him and cried, This is he of whom I spake, he that cometh after me is preferred before me ; for he was before me, and of his Fulness have all we received Grace for Grace.

Again in the 32d Verse of that same Chapter. And *John* bare Record saying, I saw the Spirit descending from Heaven like a Dove, and abide upon him, and I knew him not : But he that sent me to baptize

baptize with Water said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptiseth with the Holy Ghost.

And I saw and bare Record that this is the Son of God.

But to make his Testimony be repeated and better understood by others, in the 7th Chapter of St. Luke it is said, And *John* calling unto him two of his Disciples sent them unto *Jesus*, saying, art thou he that should come, or look we for another? And when the Men were come to him they said, *John* Baptist hath sent us unto thee, saying, art thou he that should come, or look we for another?

Art thou he that should come, is, art thou he that God promised to *Adam* and *Eve*, that he would send to bruise the Serpents Head, and restore what *Adam* had lost?

Art thou the Prophet that God promised to *Moses*, that he wou'd raise up like himself, and make powerful for their Conversion?

Art thou the Prophet that *Isaiah* foretold, that a Virgin should conceive; and the last Prophet *Malachi* called the Messenger of the Covenant whom they delighted in, and told them he should suddenly come into his Temple?

And that he might make *John* himself the Judge of the Answer that they was to carry back, it is said in the 21<sup>st</sup> Verse. At that same Hour he cured many of their Infirmitiess and Plagues, and of evil Spirits, and unto many that were blind he gave sight. And then answering the Messengers, he said unto them; Go your way, and tell *John* the Things that ye have heard and seen, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, and the

Dead

Dead are raised, and to the Poor the Gospel is preached, and blessed is he whosoever shall not be offended in me.

And altho' at that Time when he had but lately entered upon his Office, that Answer was abundantly sufficient to satisfy so good a Man as St. *John* Baptist, I who am to satisfy Multitudes of perverse Men at this great Distance, may add Christ's walking upon the Sea in the midst of Tempests.

His feeding many thousands with five Loaves and a few small Fishes, and having twelve Baskets full of Fragments to give to the Poor.

His turning Water into Wine at a Friends Wedding.

I may add his Transfiguration upon the Mount, when *Moses* and *Elias* appeared talking with him, and his Gaiments turned white and glistering.

I may add his raising the Noble man's Daughter, and the Widow's Son, and calling *Lazarus* out of his Grave when he had been three Days dead.

The Love and Devotion of his Followers, one of whom, *Mary Magdalen*, wash'd his Feet with her Tears, and wiped them with the Hair of her Head.

His voluntary Journey up to *Jerusalem*, putting himself into the Hands of Enemies, carrying his Cross and suffering Crucifixion, and rising out of his Grave after having been three Days buried, and ascending into Heaven from Mount *Olivet*, in the sight of his Followers and a great Multitude who beheld him as he went up.

And the Descent of the Holy Ghost, which filled them with Joy and Courage, and Power of Miracles, and Gift of Tongues, that enabled them to convince their Enemies,

and

and convert the World in spight of ten Persecutions.

His appearing at the right Hand of God to St. *Stephen*, St. *Peter*, and St. *Paul*.

The Destruction of *Jerusalem* according to his true Prediction, and Signs of his Cross seen in the Air at the Time of the Siege of that City, when it was foretold by *Christ* as the Punishment of his Crucifixion.

Then the Doctrines and Precepts of his Religion, of such unquestionable Purity and Excellence, that if we were left at free Liberty, we ought to take every one of them of ourselves, and trust God for the Return that he would make to them.

All the following steps were such as have convinced the World, and have made Christianity be what we now see and Feel, and now bear our part in.

Most of the Quotations that I made are what we read in our Wor-

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ship in our Churches, and Hymns, and Divine Offices.

Most of the Sermons that *Christ* Preach'd, and the Doctrines that he Taught about Justice and Piety, and Equity, are so fair and equal, that our Kings and Parliaments have turned them into Laws ; and that must Silence all Mouths. For there is no reaching bad Mens Consciences with Words, nor binding up their Hands with Ink and Paper.

Good Kings, and Judges, and Goals, applyed by Law with Vigoour, those may curb the unruly, but Reasons and Arguments are too weak to deal with them.

When *Abraham* was to Travel with *Sarah*, through strange Places, he desired her not to own her self as his Wife, for they would Slay him and abuse her Virtue.

When two beautiful young Strangers were entertained by *Lot* at *Sodom*, the Men of the Place came

came round the House to have offer'd Force to them.

Such an Instance of inhuman Blasphemous Wickedness hath hardly been heard of since, unless amongst our Blasters: And as it is the common Opinion that their extravagant Wickedness was owing to the Impudence of such Authors, as dared to call the Doctrines of the Bible, *A Tale of a Tub*, and other Books like it: Since I have heard some Sober People make this Judgment, I have had the Curiosity to buy that famous Book, and see what great Wit there was in it: And I think myself bound to declare freely, that I saw nothing but a Blasphemous Title without one real Word of sober Argument in it: And therefore what that Author makes his Joke, shall be my Faith: And I hope we shall still grow farther in the Knowledge, and right Understanding of that Faith, which *Christ* preach'd, for which I will

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will conclude this little Book in humble Prayer, in that noblest of all Forms, which *Christ* himself Taught us.

Our Father which art in Heaven,  
Hallowed be thy Name: Thy King-  
dom come, thy will be done on  
Earth as it is in Heaven: Give us  
this day our daily Bread: And for-  
give us our Trespasses, as we for-  
give them that Trespass against us:  
And lead us not into Temptation,  
but deliver us from Evil: For thine is  
the Kingdom, and the Power, and  
the Glory, for ever and ever. *Amen.*

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Glory be to the Father, and to the  
Son, and to the Holy Ghost.

As it was in the Beginning, is  
now and ever shall be, World with-  
our End. *Amen, Amen.*

F I N I S.

